

UNVEILING BRILLIANCE: EXPLORING THE RICH TAPESTRY OF BAHU UPAMA IN SAMHITA FOR IMPLICATIONS W.S.R TO CHARAKA SAMHITA

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ABSTRACT

Introduction: Authors of Ancient *Ayurveda* texts had many ways to convey their ideas. *Upama* is one such technique found across the text. *Upama* is a tool to get knowledge, which is adopted by authors of *Brihatrayee* as well as other *Samhitas*. When the texts are screened for the *Upama*, it is found that in many instances, same *Upamana* has been used to convey different contexts. When many similar *Upamana* are used for giving *Upama* then it is termed as *Bahu Upama*. **Objective:** to appreciate aptness of *Bahu Upama*. **Methodology:** *Brihatrayees*, especially the *Charaka Samhita* is taken as the source for the current study. Different contexts are noted where *Bahu Upama* are implied. Context is detailed with the help of available commentaries. **Observation:** *Bahu Upama* has its implication in several contexts. Similar *Upama* are seen in different sections of the same literature as well as different manuscripts. **Discussion and Conclusion:** Throughout the literature of *Ayurveda*, several number of *Bahu Upama* can be identified. For example different food preparations, drinks, medicinal preparations have been compared to that of *Amruta* (nectar). Purpose of such implications can be for more clarity or they are

instances that are more familiar, to maintain consistency and theme, to emphasise and reinforce, for recognition and memorability, to engage the readers or to attribute specific characteristics.

KEYWORDS: Upamana, Amruta, Nouhu, Deepa, Chela, Aksha.

INTRODUCTION

Ancient Ayurveda, the traditional system of medicine in India, is replete with wisdom, knowledge, and techniques that have been passed down through generations. Among the various techniques used by the authors of Ayurvedic texts to convey their ideas, "*Upama*" stands out as a powerful tool. *Upama*, which can be roughly translated as simile or metaphor, has been employed by authors of the Brihatrayee and other Samhitas to impart valuable insights and knowledge. When the texts are screened for the *Upama*, it is found that in many instances, same *Upamana* has been used to convey different contexts. Hence its need of the hour to understanding such upama and its aptness.

Review of Literature: The Great *Agni Purana*, one of the eighteen major *Puranas* comprising 383 chapters, deals comprehensively with various topics, including a specific chapter dedicated to the *Alankara* of Sanskrit literature. In this chapter, *Bahu Upama* is quoted under the *Upama Alankara* types.^[1]

1) *Deepa* (lamp)

- In the context of *Tantra Yukti Prayojana* (uses), it is stated how the lamp enlightens the house. Similarly, *Tantrayukti* elucidates the *Prakashana* and *Prabodhana* of hidden meanings in *Tantra*.^[2]
- In the context of *Shuddha Satva*, it is mentioned that a mind focused on the soul, with its movement obscured, pure, and stable, shines like a lamp with steady and luminous flames in a lamp case. The pure and true wisdom originating from a pure mind dispels the excessively thick darkness of illusions created by ignorance.^[3]
- In the *Swasthya Adhikara*, this particular simile is used to explain two facets of *Swasthya Paripalana* (maintaining health): *Ksheeyamana Shareera Poshana* (nourishing the depleting body) by quoting the *Taila Varti Dana* (supplementing oil and wick) and *Pratyavaya Hetu Parihara* (avoiding causative factors like wind and insects).^[4]

2) *Shuddhi by Taila, Chela, Kacha etc*

- Just as various kinds of tarnished gold ornaments are cleansed by washing with oil, cloth, and hairs, by the use of *Anjana*, *Ashchotana*, and *Tarpana*. Through these measures, the vision of a person shines brightly, much like the moon in a clear sky.^[4]
- It is said that by these purifying factors, the vitiated mind is purified as a mirror cleansed with the help of a brush and cleansing solutions. Thus, a purified mind shines like the sun's orb that has emerged out of an eclipse, clouds, dust, smoke, and fog.^[3]

3) *Sneha Abhyakta Aksha Pravartana*

- In the context of *Shleshmadhara Kala*, it is mentioned that *Shleshma* in *Sandhi Pradesha* brings easy actions, similar to the actions of a well-oiled wheel. This explains the necessity of *Shleshma* in the joints.^[5]
- In the context of *Abhyanga*, it is stated that a person who performs *Abhyanga* on a daily basis will attain tolerance to physical strain, external injuries, and enhanced beauty. This is highlighted by quoting the simile of an oiled pitcher, leather, and lubricated axle, emphasizing the importance of proper lubrication and oleation in Ayurvedic practices.^[6]

4. *Mrut Danda Chakra*

- As the soil, stick, wheel, thread, etc., do not serve the purpose of making a pot without the potter, the other three components (medicine, beside, and patient) will not work properly without the physician. Mud is the *Samavayi Karana* for the pot. In *Karya Karana Vada*, it is stated that even though other causes like the potter and stick are present, without *Mrittika*, the *Ghata* never manifests. For all potters, an essential set of tools includes basics like a needle tool, a metal or wood potter's rib, a wire cutting tool, and a couple of trimming loops and a sponge. The absence of the potter stresses his importance. Without him, pot making is not possible. The thread is used to separate the pot from its base. The stick used to rotate the wheel continuously. Without the presence of the potter, the chakra will not move even though it has a stick. To compare the essentiality of a *Vaidya* among *Pada Chatushtaya*, the essentials of the potter in pot making are quoted. Despite having supportive patients, attenders, and medicine, treatment would fail without an expert physician. His qualities are of the topmost priority in treating the disease. Hence, he is the *Kaarana* quoted among *Pariksha Bhavas*.^[7]
- In support of causation, *Purusha*, the author gives a few practical examples from the world where the existence of Karta becomes mandatory. Without a potter, can a pitcher

be constructed with materials like earth, rod, and wheel alone? If the answer is no, how can we expect the body to be created just by virtue of the combination of different sense organs, without a conscious agent? Only an ignorant person devoid of rationality and scriptural knowledge can assume otherwise.^[8]

5. *Nouhu* (sailor)

- *Gunavan Vaidya* helps the patient to come out of *Roga Samudra*, similar to a shipman sailing alone to reach the seashore. No one else there to help him remove the water that entered the boat. Still, he is capable. Similarly, the physician is capable of treating the patient.^[9]
- It is better to self-immolate than be treated by a quack, as a boat without a sailor comes under the storm. A physician who has no knowledge of his area of medicine proceeds in the realm of therapeutic management with too much fear and lack of confidence. Therefore, never take treatment from an unknowledgeable physician.^[7] The concept of "*Nouhu*" emphasizes the competence of a skilled *Vaidya* (physician). It likens a proficient physician to a shipman who can navigate the patient through the sea of diseases, much like a sailor steering a boat to the seashore. In contrast, the context from *Charaka Samhita* warns against inexperienced physicians, drawing a parallel between a boat without a sailor and an unknowledgeable physician. This metaphor stresses the significance of seeking treatment from a qualified and knowledgeable healthcare provider.

6. *Amruta*

- The knowledge of medicine leads to *Yoga* through its proper implementation. The administration of an unknown drug acts like a poison, weapon, fire, and thunderbolt, whereas a known drug acts like nectar. Moreover, even though the drug is known by its name, form, and properties, it gives adverse effects whenever it is not administered properly.^[10]
- *Hamsodaka* - While explaining *Sharath Rutucharya*, it is said that the water in the reservoirs becomes as fruitful as *Amruta*. *Hamsodaka*, which is clean and as beneficial as nectar, should be used for bathing, drinking, and immersing. *Jala* in *Sharath Ritu* constantly attains *Samskara*, that is, through the sun in the daytime and through the moon at night. Days and nights are equal in this *Rutu*. The water is well treated by the rays of the sun and moon, initially formed during the rainy season. The intention of comparing *Hamsodaka* to *Amruta* is that, before *Sharat Ritu*, *Jala* is *Visha tulya* because of *Sarpa*,

Luta, and *Savisha Prani Samsarga*. *Vishatva Apadana* has happened to this *Varsha Jala*. After *Varsha Rutu*, the impact of *Sharat Rutu* on water sources makes it eligible for drinking or using for any kind of household activities. In *Sharat Rutu*, the water is *Vimala* that is devoid of *Gurutva*, *Picchilata*, etc., impurities that are not visible to the eyes. *Shuchi* is that which is devoid of visible impurities.^[11]

- *Madya* – it is said that judicious usage of alcohol by a person whose mind is stable can act similarly to nectar. It has advantages like *Harshana*, *Prinana*, *Bhaya Shoka Shrama Hara*, *Pragalbhya Virya- Pratibha- Tushti- Pushti -Balaprada*, also praised as *Bahu Dravya- Bahuguna-Bahukarma- Madatmaka* – It has both *guna* and *Dosha*.^[12]
- *Paya* - Milk is the best post-prandial drink and is similar to nectar for persons who are exhausted due to fasting, prolonged walking, loud speaking, sexual intercourse, exposure to wind, and sun. *Anupana*, after a drink, is a substance taken after *Ahara* or *Oushadha*. *Anupana* is always given with intention. It can be used for a diet in a healthy state as well as in a diseased condition. In the management of diseases, *Anupana* plays a major role as it enhances the potency, digestion, absorption, and assimilation of drugs. Milk is apt in the above said conditions because, in all those cases, the patient needs *Prinana*, *Balya*, *Bruhmana*, *Jeevaneya*, *Shramahara* effect, which is rendered by the intake of milk. It is *Trishna Hara* and *Shrestha* for *Kshataksheena*.^[13]

Mamsa Rasa Guna

- *Mamsa Rasa* acts as nectar in the following conditions: those who are dehydrated and emaciated, during *Vyadhi Mukta Avastha*, those having decreased semen, those who are desirous of good strength and complexion. *Mamsa* is *Shreshta* among *Brahmana Dravya*; it is given for those who are *Vyadhikarshita*. *Amruta* is one of the best *Dravyas* quoted since the ages. Because of several admiring qualities of *Mamsarasa*, it is compared with *Amruta*. Indication of *Mamsa* differs as per the condition. *Aja Mamsa* is not too *Sheeta*, *Guru*, and *Snigdha*; it is *Adoshala*. It is worthy for *Shareera Dhatu*, *Anabhishtyandi*, and *Bruhmana*. Similarly, other *Mamsa Rasa* can be used depending upon the condition. It does *Prinana* of *Rasa* and *Hridaya*. Since *Hridaya* is the seat of *Ojas*, and balance in the *Ojas* brings *Ayu* when *Mamsarasa* is taken.^[13]

Rasayana

- As was the nectar for the gods and ambrosia for the serpents so was the *Rasayana* treatment for the great sages in the early times. The individuals using *Rasayana* treatment in the early ages lived for thousands of years unaffected by debility, illness and death.^[14]

Ghrita in Jirna Jwara

- In case of less aggravation of *Kapha Dosha* and in whom the *Dosha* have attained *Pakva* stage, ghee should be given to the patients. It is like nectar for them.^[15]

Maha Paishachika Ghrita

- Maha Paishachika Ghrita* is praised as nectar because of its wide range of application.^[16]

Vidhivat Shodhana

- Employment of *Snigdha Virechana* is contraindicated in *Ati Snigdha* person. To manage the condition, *Ruksha Virechana* is advice. The wise physician if employed the *Virechana* in the person who are fit for the purgative therapy as per the *Desha* (habitat), *Kala* (season), and *Pramana* (body proportion) will not give room for injustice. Improper employment of *Shodhana* causes dreadful effect similar to the poison where as fruitful as nectar if used properly.^[17]

DISCUSSION

Upamana emphasizes the importance of observing our surroundings and learning, as emphasized in the Samhita through *Loka Purusha Samyata*.

Table no. 1: list of Upamana Upameya.

Sl no	Upamana	Upameya		
1	<i>Deepa</i>	<i>Tantrayukti</i>	<i>Shuddha Satva</i>	<i>Swasthya</i>
2	<i>Taila, Chela Kacha</i>	<i>Anjana, Ashchotana Tarpana</i>	<i>Sattva Shuddhi</i>	
3	<i>Sneha Abhyakta Aksha Pravartana</i>	<i>Shleshmadhara Kala</i>	<i>Abhyanga</i>	
4	<i>Mrut Danda Chakra</i>	<i>Pada Chatusthaya</i>	<i>Purusha</i>	
5	<i>Nouhu</i>	<i>Gunavan Vaidya</i>	<i>Chadmachara Vaidya</i>	
6	<i>Amruta</i>	<i>Jnana</i>	<i>Hamsodaka</i>	<i>Matravat Madya</i>
		<i>Mamsa rasa</i>	<i>Paya</i>	<i>Rasayana</i>
		<i>Ghrita in Jwara</i>	<i>Maha Paishachika Ghrita Phala</i>	<i>Vidhivat Shodhana</i>

Based on the review we can infer the logic behind implication of *Bahupama* in the various contexts. *Upamana*/ vehicle – is the object of comparison. It helps to create a vivid and relatable image in the reader's mind by using familiar or recognizable concepts. By choosing appropriate *Upamana*, the writer can effectively convey the intended meaning or emotion. *Upamana* allows for a deeper understanding and appreciation of the intended message. It helps to emphasize certain characteristics of the *Upameya* by associating it with a different but relatable concept.

- 1) Lamp and its illumination often used to convey knowledge, clarity and enlightenment. It has social cultural as well as literary importance.
- 2) Cleaning with the help of oil, cloth and brush were popular since ages and cleaning can be employed to both body and mind. In the context of collyrium application, it is for external cleansing and in case of mind; it is a simile for internal cleansing.
- 3) Bullock carts were widely used in rural areas and it was accessible to large population. Applying oil to axle is important for lubrication. Lubrication reduces friction between moving parts, preventing wear and tear. Hence used as simile to signify lubrication.
- 4) Pottery is one of the oldest human inventions. Though it looks simple, it involves various materials for the production of pot or vessel such as clay, stick and wheel. They are made systematically with the help of above said resources that signifies the outcome, which is out of involvement of various constituents.
- 5) Sailing ships were famous since the ancient India. Handling a sailing ship requires expertise. They can be taken away by the high wind and rain.
- 6) Nectar is associated with sweetness, richness and desirability. Its comparison suggests a delightful or pleasing quality emphasising the positive attributes of the subject.

CONCLUSION

Upama plays a crucial role in conveying intricate concepts within the ancient texts of *Ayurveda*. It serves as a powerful pedagogical tool, enabling readers to grasp profound wisdom and knowledge by drawing parallels with everyday experiences. By understanding and appreciating the apt use of *Upama*, we can delve deeper into the wisdom of *Ayurveda* and its timeless principles for holistic well-being.

Samhita are sources of vast knowledge and consist of hidden secrets of phenomenon, actions etc. When such difficulties are raised, *Upama* are used as torch to find out the secrets. To

understand several context, similar Upama has be employed. Those are termed as *Bahu Upama*. One *Upamana* is quoted in different context. They are for following factors:

- Clarity and Familiarity: When familiar simile reused, readers or listeners already understand its meaning, making the comparison clear and easily relatable. It can help avoid confusion and aids in effective communication.
- Consistency and Theme: In certain contexts, using the same simile can reinforce a particular theme or idea throughout a piece of writing. Consistency can create an interconnected and united message, which can be especially helpful in convincing.
- Emphasis and Reinforcement: Repeating a simile emphasizes the comparison being made and strengthens the image or emotion associated with it. It can add depth and intensity to the intended message.
- Recognition and Memorability: Using a repeated simile can make a piece of writing more memorable. When readers encounter a familiar comparison multiple times, it tends to stick with them and can become a central element of the piece's identity.
- Rhetorical Effect: Repetition, including the use of a simile in different contexts, can have a powerful verbal effect. It can create a rhythmic flow, engage the audience, and add a certain musical quality to the language.
- Character or nature basis: using the same simile in different contexts can be attributed to a specific character. For instance, a character for nature might use nature-based similes frequently.

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